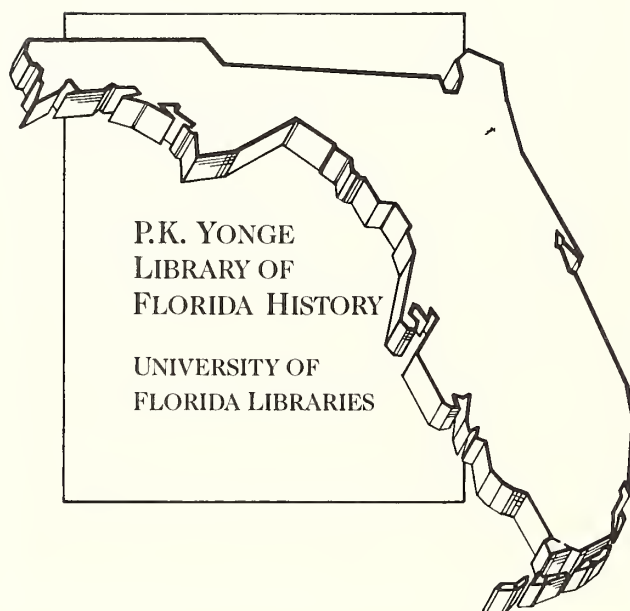


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CATHOLICS IN FLORIDA

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CATHOLICS IN FLORIDA

Early Missions of the Sixteenth Century.

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Although the banners of His Catholic Majesty, King of Spain, were borne by many explorers, all accompanied by their priests, our first record dates back to 1512-1513 when it was presumed those Dominicans accompanied Ponce de Leon. We do know however, that in his attempted colonization of the West Coast of Florida in 1521, he was accompanied by both Secular and Dominican Fathers. Their efforts were a failure and the project was abandoned in 1527.

The year 1539 saw the historic journey of Hernando de Soto who landed first at Charlotte Harbor on May 30, 1539, accompanied by eight Secular Priests, a Franciscan, a Trinitarian and two Dominicans. The regulars seem to have been for the Christianization of the natives while the Seculars were to labor among the Spaniards.

The next attempt made by the Dominicans was by Father Louis Canar in 1549 together with Fathers de Beleta, Garcia and Penalosa and Brother Fuentes sailed from Vera Cruz, Mexico, to Havana for supplies. There they picked up Magdalena, a Florida Squaw who had been converted to Christianity. Since the Spaniards had neglected the East Coast of Florida, Father Canar chose this as his proposed field of labor, as there would be no native anti-Spanish prejudice to overcome. The head strong Captain John de Arana however ignored the wishes of Father Canar and insisted upon landing on the West Coast where the Spaniards were in ill repute; thus dooming the expedition to failure. Their first landing was on Ascension Day in

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1549. The natives were not friendly, so the voyage was continued. A few days later, Father Penalosa and Brother Fuentes, with a sailor and Magdalena the Squaw, made a landing but were not allowed to return to the ship, which Canar had insisted be not armed, as this was a mission of peace. The squaw insisted the Priars would be safe and that the Indians would meet the ship further up the coast. Several efforts were made without success to contact the Indians. Mass was said on Corpus Christi, June 20th by Fathers Canar and Garcia. Though they feared their companions were dead, the other survivors, Canar, de Beleta and Garcia still resolved to attempt missionary work. Reaching the vicinity of Tampa on June 22nd, they decided to make that their headquarters. On landing they were met by a Spanish sailor who had just made his escape from the Indians who had captured and enslaved him ten years before. He confirmed their fear, informing them of the death of Father Penalosa and Brother Fuentes who had been murdered by the Indians. They returned to the ship disheartened but on June 26th Canar decided to return to the shore alone. On reaching the shore he would not permit the sailors to land, but rather waded ashore alone. He was at once seized by the natives and butchered in sight of the sailors. Thus perished Father Louis Canar (The present Sacred Heart Church in Tampa was formerly named for St. Louis in memory of this martyr.)

After these Fathers de Beleta and Garcia urged de Arana to carry out Canar's original plan to work on the East Coast. This he refused to do and carried them back to Vera Cruz.

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Early Missions in the Sixteenth Century.

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In 1566 Father Gregory de Beleta was appointed by the Master General of the Dominicans as Superior of the Florida Missions, in which capacity he took part in Villafane expedition. The expedition was accompanied by several Dominicans--Peter de Faria, Dominic de Salazar, Dominic de la Annuncion, John de Maguelas and a lay brother, Bartholomew Mateos. They landed at Pensacola August 14, 1569. Due to mismanagement the expedition was a failure and de Faria was sent to Havana for relief.

When the Pensacola expedition was given up, de Villafane, accompanied by Father John de Contreras, Brother Mathen of the Mother of God, returned with its personnel to Havana. After that the Spaniards seemed to lose interest in Florida until circumstances demanded the settlement of St. Augustine. At this time they came to the shores of Florida, the first of those Missionaries whose organization was still very young, but full of great promise. The Jesuits or the Society of Jesus was founded September 27th, 1540. Thirty-one years later on the 8th of February ten of that society spilled their blood upon the shores of Florida, in the hope of planting the Cross upon the sands and in the hearts of the natives.

The first of these was Father Pedro Martinez. They sailed from Spain June 28th, 1565, first landing at Havana and then set sail to St. Augustine. After sailing around for a month, (they had no Pilot), they found themselves on September 14th near some "unknown land". Some of the party, including Father Martinez came ashore.

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Early Missions of the Sixteenth Century

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They had hardly reached the shore when a sudden storm came up and the ship was driven to sea, leaving Father Martinez and his companions on their own resources and at the mercy of the Indians, from whom they sought information as to the direction to St. Augustine. They thought they had been understood and answered correctly and after traveling on they at last came to a small island where they met more Indians--the Tacatucuranos who at that time were at war with the Spaniards. Further on they met still more Indians who at first received them well but later began to act suspiciously. One of the sailors noticed this and warned Father Martinez, who went back to the boat, but as there were still other sailors, the party waited for them. In the meantime some of the Indians came aboard and looked around curiously. Suddenly they threw Father Martinez into the water and dragged him ashore, beating him. On shore Father Martinez managed to throw himself on his knees. As he did so, one of the Indians split open his head with a hatchet and the other sailors also were killed. The rest managed to escape in the boat and finally reached a Spanish Port. These events are related by one of Father Martinez companions and by a Spaniard named Flores.

On February 4th, 1571 four more Jesuits laid down their lives in the same cause--Father Luis de Quiros and two novice brothers--John Mendez and Gabriel de Solis, as also an Indian novice who was born in Florida. (Menology by Guilhenny)

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Early Missions of the Sixteenth Century.

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On the 8th of February 1571 the Vice Provincial of the Missions in Florida--Father John Baptist Segura was killed by a blow of the hatchet. With him were killed in the same manner Brothers Gabriel Gomez, Sanche de Zavallos, Puriel de Linares and Christopher Redondo.

This martyrdom closed all hopes of a Jesuit Mission in upper Florida and led them to the more inviting field of Mexico and this ended for the time being the mission work of the Jesuits in Florida.

In 1573 a new band of Missionaries landed in Florida--the Franciscians. Though the mission dates properly from 1573, others were here from time to time from the foundation of St. Augustine. We know that among those who formed part of the expedition of Narvaez in 1528 was the Franciscian, Rt. Rev. John Juarez who was appointed as first Bishop of Florida. While crossing Mobile Bay in a boat the Bishop and his companions were nearly drowned, being saved only by the skill and courage of Narvaez. The next day Bishop Juarez and Brother John de Palos ventured out to Sea and here history becomes silent. The time and manner of their deaths are unknown. Perhaps they died of hunger, were ship-wrecked or killed by the Indians. They perished but their names were recorded in Florida in grateful memory.

The first Franciscians to arrive in St. Augustine were the Rev. Alonzo de Reynoso with a number of other priests and lay

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Early Missions of the Sixteenth Century.

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brothers. They arrived in the early part of 1578 (according to Trails and Triumphs of the Catholic Church in America.)

At San Sebastian and Nombre de Dios they began their work of Christianizing the Indians. They built their churches and schools of logs hewn from the neighboring forests. Soon a number of converts became regular attendants in the little church on Sunday.

In the year 1592 twelve Franciscan Friars arrived at the little Monastery at St. Helena in St. Augustine and rendered obedience to Francis Marlon, guardian of the Monastery. Father Francis had awaited their coming in order to begin his work among the Yamassee Indians. Father Diego Perdomo had traveled the previous year in the Timucha Guale and Yamassee sections and gave encouraging reports of the prospects in this Indian territory.

Father Peter de Corpa was fearless in his efforts to overcome vice among his savage converts and Father Blase after planting the Cross by the little creek near St. Augustine, gathered alms in the city to build a chapel in honor of Nuestra Señora de la Leche (Our Lady of the Milk).

Many were the heartaches and trials of these two priests who worked side by side, vying with each other in their efforts to gain souls from the worship of Baal--God of sun and

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Early Missions of the Sixteenth Century.

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fire, to the worship of the true God. We will clearly see from a letter written by a Franciscian, Father Francis Perga to the King of Spain, dated February 1600 (and taken from the Unwritten History of Old St. Augustine, copied from Spanish archives in Seville, Spain, by A. M. Brooks and translated by Mrs. Annie Averette). The letter:

"I write giving an account as I was one of the eleven Friars sent by your Majesty to spread the Gospel and teach the nations of this country. When we arrived we were assigned to different places or posts, each one trying his utmost to do what he could for the redemption of these souls. It being such an arduous and difficult life, having to traverse bad roads on foot with little or nothing to eat at times, that little fruit has yet been yielded, although the harvest which we eventually hope to reap for the Lord is worth the trials and sacrifices made. There are more than 80 churches that have been built in the different Missions and others are under construction. We are moved to do this to encourage those Indians who are incapable of good conceptions and obedience. They have always had their own Ministry. So they listen with little appreciation of what we preach and teach, in grave detriment to the poor,

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Early Missions in the Sixteenth Century.

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"Newly converted Indians, notwithstanding that our teaching and converting accrues to their own good, as we aid and provide for them in their time of hunger when crops have failed. The Indians are so lazy and improvident that if we did not take care of the crop after planting, they would have nothing. They do not even save the seed for another planting. Of the Governor I wish to say as little as possible, but the miseries and calamities among the Indians and Christians are due to his avarice, and if the poor Spaniards who are in the Garrison at St. Augustine had not the hope that your Majesty would be informed in some way and send them relief from the fearful calamity which the Garrison is suffering, the afflictions among the married men as well as among the single men would become unendurable. They dare not under any circumstances send you any information, as it would cost them their lives, and so they have prayed and implored me as Chaplain to render a strict account. The War with the Indians, where many were killed and many brought in as prisoners, was uncalled for, and the Indians are much incensed."

Among the Neophytes was the Son of a cacique of the

CATHOLICS IN FLORIDA

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province of Guale, a proud and high spirited young leader who submitted not restraint to his animal passions nor his actions to the requirements of the Catholic Faith. He indulged in excesses which scandalized the new converts. Father Peter Corpa, after trying private correction in vain, sought to rebuke him in public. This aroused the pride of the fiery young chief who left the village in a rage. Repairing to a neighboring nearby village he gathered about him a body of braves, more beasts than men, and all eager for the sacrifice of blood. In the still of the night he returned to Talonas and crept silently to the Chapel. There he found the Holy Missionary Father de Corpa kneeling in prayer before the blessed Sacrament, his presence being plainly shown by the glimmering light of the sanctuary light, and there with a single blow of the tomahawk, his form was stretched lifeless on the ground, September 15, 1597. They then severed his head from the body, set it upon a pike and cast his body into the forest.

As soon as the death of the priest became known in the village the more devoted ones lamented his death, while others awaited in fear the vengeance of the Spaniards .

The young Chief of Guale gathered the Indians around him and earnestly addressed them--"Yes, I killed the Padre. He is dead. It would not have been done if he had allowed us to live as we did before we became Christians. We desire to return to our ancient customs. Let us gain the liberty of which these

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Early Missions of the Sixteenth Century.

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Frisrs have robbed us, with their promises of good things which we have not seen, with their hope of Heaven, while they lay upon us, who are called Christians, injuries and penance and unbearable things, making us quit our lives and restricting us to one only, and forbidding us to change our wives. They prevent us from having our time honored dances, feasts, games and contests; so that being deprived of them, we lose our ancient valor and skill, which we inherited from our noble ancestors. They lecture us, they oppress us; they make us confess. Let us return to our ancient rights and customs; to our liberty. However, we must provide for our defense against the punishment, which will be hurled against us by the Governor of Florida, which will be as rigorous for the death of a single Friar as if we had killed them all. Away with the Friar we want our liberty; our freedom; our ancient customs and rights."

(From "The Spaniards in Florida," by Fairbanks, page 67-71.)

The camp Topoqui was the next point to which the savages hurried, apparently before the authorities at St. Augustine were aware of the plot which was threatening the power of the Spaniards in Florida. Bursting into the Chapel of Our Lady, the savages informed Father Rodriguez of the fate of Father Corpa and bade him to prepare to die. Amazed at their blindness and infatuation, the gentle Missionary used every argument to divert them from their shame which would lead them to their ruin. He offered

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Early Missions in the Sixteenth Century.

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to obtain pardon for their past offenses if they would abandon their wild project, but in vain. Finding his efforts useless, he asked to say Mass before dying. Strange to say, his wishes were granted. He vested for the altar and began the Mass while his executioners lay grouped about the floor waiting for the completion of Sacrifice that was to prelude his own. The Holy Sacrifice of the Mass proceeded without interruption. When it was ended the Missionary came and knelt at the foot of the altar. The next moment it was bespattered with his brains. His body was thrown into an adjoining field. The murderers hastened on to make up for time lost by them by the fearless eloquence of Father Rodriguez.

Their next destination was the Island of Guale, to whose chief they had already sent orders to despatch the Missionaries at Asopo. However, this chief was friendly to the Fathers and sent a messenger to warn them of their danger. However, the faithless envoy never fulfilled the errand, but deceived the chief by a pretended message from Father Annon. When the savages reached the island, the chief hastened to Father Annon himself, to beg him to flee. Here he discovered the treachery of his servant and all escape was cut off. Father Annon consoled him, assuring all of his happiness at shedding his blood for God. He then said Mass and administered Holy Communion to his companion, Brother Antonio de Rodriguez. A few

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Early Missions of the Sixteenth Century.

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moments devoted to silent prayer, then the tramp and wild yells announced the arrival of savages. Calmly the Franciscians lived and calmly they died. Kneeling, Father Rodriguez received one blow, Father Annon two blows of a club and both sank in death. The murderers retired as if in flight, leaving the bodies to be buried by the friendly chief.

Asas was the next mission, but here the insurgents were baffled. Father Velascola, the greatest of the Missionaries, was absent. Well might they fear his power and feel their work half done, unless they could end his life. With his great mildness and firmness, he possessed influence over the Indians which no other of his countrymen had ever attained. They awaited his return in ambush, and as he landed, a few went out to welcome him with treacherous words, while others fell on him with axes and did not leave until his body was a quivering shameless mass.

Father Avila's Chapel at Orpa, was next attacked. Hearing the murderous approach of the savages, he fled but was overtaken and brought back. He again escaped to a cane-brake, but the moon betrayed him. He fell into their hands, was wounded by a shower of arrows and condemned to die. His priest's habit excited the cupidity of the Indians who interfered in his behalf. Then changing their plans, they stripped him and carried him to another village where they sold him as a slave.

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Early Missions of the Sixteenth Century.

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After destroying his Chapel, they were joined by others and proceeded on the St. Peter's Isle with a flotilla of forty war savages. As they drew near they saw a Spanish vessel lying at anchor near the Mission. It was but a boat laden with supplies for the Fathers and had but one soldier on board. Its appearance however, disconcerted their plans and while they were holding councils and adopting a plan of action they were suddenly attacked by the chieftain of St. Peter's, who by this victory broke their power forever.

Father Avila was still a prisoner; the slave of savages. He dug their fields and performed their menial work, till weary of him, his savage masters resolved to put him to death. Tied to a stake with faggots around him, he spurned their offer of his life if he would renounce God and marry among their women. He looked forward to the crown of martyrdom already enjoyed by his companions, when an old woman demanded that he effect the release of her Son held prisoner in St. Augustine. Her demand was granted and Father Avila returned to his countrymen so changed by his brutal treatment and savage life that he was past recognition.

Seventeenth Century.

The Missions were not almost abandoned until 1601. The Governor of Florida, to secure laborers for the barren fields,

Mrs. Otis Brown,
3509 Dartmouth Ave.,
Tampa, Fla.

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Early Missiona of the Seventeenth Century.

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His efforts were crowned with success, for the next year Florida was visited by the Bishop of Havana, who seeing the spiritual want of the people, aided the Governor's efforts. Bodies of Franciscians were sent until Florida was soon made a Franciscian province, under the name of St. Helena, its principal convert.

On restoring the Mission of Guala or Armelia Island in 1605, their first care was to take up the bodies of Father Annon and Brother Rodriguez from their unhonored graves and place them in a position worthy of their glorious deaths.

Twenty-three Missionaries were sent from Cadiz in 1612 under the Peruvian Father Louis Jerome de Ore. In 1613 eight were sent and in two years later twelve more Franciscians from the province of the Angelo in Mexico were also sent to Florida, where they soon learned the language and where they labored with such success that they soon required assistance. In two years they were established at all the principal points and had in all about twenty residences. A missionary whose name we do not have, penetrated into the interior, followed by Father Alonzo Surano where they explored the locations which long bore the names they gave them.

The missions now steadily grew and were extended to the Apalaches and Creeks in West Florida. In 1638 the Apalaches attacked the Spaniards but were defeated and the Missionaries soon made them friendly.

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Early Missions of the Seventeenth Century.

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In 1643 they began a Mission at Achalague and soon baptized the Chief and in that way renewed the faith among the Cherokees.

Several of the Governors were greatly devoted to the cause, especially Paul de Hita, who founded a Mission on the western shore of the Peninsular aided by Father Sebastian de la Cerda, who with some secular priests from Cuba undertook it in 1679.

In 1680 a Royal decree permitted any priest to devote himself to these Missions, but due to some secret opposition, the learned and pious Canon John de Cisneros, who with some priests volunteered to work in the Missions, were not able to realize their noble design.

The encroaching colonies of England soon made trouble in this field. In 1684, the Yamassees, rejecting their Missionaries, joined the English. In 1685 they attacked the Mission of St. Catherine, where they plundered the Church and burnt the town. But still the work went on. In 1690 Father Salvador Bueno came to San Salvador de Malaca to found a new Mission. He was well received and soon had a flourishing mission around him.

In 1693 Pensacola was founded which gave a new impulse to the missions in West Florida. In 1697 five Franciscan Missionaries went to the Carlo Keys to found a mission, but were not well received by the Indians, who mistook the religious rights as a new form of magical destruction and drove them away. They then went to Matacumbe Key in the Florida channel, where they were successful.

CATHOLICS IN FLORIDA

Early Missions in the Seventeenth Century

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War was impending. The English were encroaching on the Spanish colonies. They frequently attacked the Missions and carried away the Indian converts of the Spanish priests to sell them as slaves in Charleston or wherever there was sale for them. In 1703 six hundred were killed or taken. But the greatest blow was dealt when in 1704 an English force with a large body of Alabamas, took St. Marks, the center of the Apalachee Mission and destroyed it.

Don Juan Mejia, the commander of the port was taken prisoner. Three Franciscians went out to obtain terms for their children, but they were also taken and put to death, with all the horrors of Indian barbarity. By their repeated blows the Apalachees were in a few years reduced to about 400 where once they had numbered 7,000.

In 1705 the Atimercas at Ayavalla on the Apalachicola were attacked by the English. A bare-footed Franciscian came out of the town to ask terms, so we are told by the English, but of his fate we have no record.

By their wars many of the Missions were either entirely broken up or suffered greatly. The Christians mingled with the pagans and many, for want of religious guides, fell away.

In 1715 the Indians formed a General Confederacy against the English. They were led by Osientolo, a Creek chief, Adrian, and Apalachicola John Mark of the same tribe. At the end of the war

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Early Missions of the Seventeenth Century.

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the negotiations, between the English and the Indians, being favorable to the latter. John Mark and other Christian Chiefs thought of restoring the former reductions. After several attempts he at last in 1713, founded with one hundred souls, the Mission of Our Lady of Loneliness and St. Louis, where Missionaries soon began their labors. However in 1722 when Father Charleviox visited these Stations, he found them for the most part abandoned.

From this period history has given us few details of these Missions until by the treaty of Paris in 1763, Spain ceded Florida to England. That was the death blow of the Spanish Missions in Florida. The Franciscians left Florida with most of the Spanish settlers. The Indians became wanderers and received the name of Seminoles, which means "The Wanderers." By degrees all traces of civilization and Christianity disappeared and they have since been known only by their bitter hate of the succession of the Spaniards.

Within twenty years what had survived of the Franciscian Missions had completely disappeared. No successful attempt was made after 1763 to re-establish them. Now scarce a trace remains, other than a few crumbling ruins. The Spaniards converted the savages into Christians, an orderly and industrious race, living in peace and comfort, while the English replunged the tribes back into Paganism and barbarism, and converted them into a fearful scourge of her own colonies.

CATHOLICS IN FLORIDA (Cont'd, 1763)

When Florida passed to England in 1760, it was only the Minorcan Colony and later St. Augustine, under Father Camps that bridged the continuity of Catholic life.

When Spain again came in possession of Florida in 1783, St. Augustine and Pensacola were occupied by Spanish Hibernian regiments. Their chaplains and other Irish priests from Salamanca reestablished the Church's ministry in her ancient Catholic centers.

These pastors remained when Spain withdrew, and Father Miguel O'Reilly erected the church (1791-1797) whose altar displayed the figures of Pope St. Pious and Francis Borgia, patrons of the first Jesuit mission at Florida founding. The original cost of the church was sixteen thousand six hundred fifty dollars. It was of Spanish type, with a belfry of Moorish design. A chime of four bells, each in a separate niche with a huge clock beneath, formed a cross. One of the bells, the oldest in the United States, bears the inscription "Santo Joseph, Ora Pro Nobis, A. D. 1689." The smallest bell, which occupied the upper niche, was the gift of Don Geronimo Alvorey.

When the church was destroyed by fire in 1887, and rebuilt by strengthening the remaining coquina, it was enlarged to a seating capacity of about 2,000. The imposing tower which dominates the central portion of St. Augustine was added. The bells were rehung in their original position, but are never rung. The present edifice cost a little less than \$100,000.00.

The Catholic congregation of Tampa Bay belonged first to the diocese of Mobile, and was occasionally visited, especially during the Indian wars, by priests from Savannah, - Reverend

Fathers O'Neal, Quigley, Kirby and Pendergast.

In 1847 came Father Edward Aubril, of St. Augustine, and said Mass in Tampa proper, at the home of John J. Jackson. He was so impressed with the possibilities here that he began soliciting money for the first church among the soldiers stationed here and at Ft. Myers.

Ten years later Bishop Verot of St. Augustine visited Tampa during the yellow fever epidemic, and made arrangements to have the church built. He pleased the people, both Catholic and Protestant, who gave generous contribution toward the building of the church.

On June 19, 1859, after completion of the church, it was dedicated and blessed on Trinity Sunday by Reverend Edward Aubril to the service of God, under the patronage of St. Louis, King of France, and in memory of Father Louis Cancer, who was murdered by the Indians when Florida was first discovered by the Spaniards.

The first resident pastor was Reverend C. A. Mailly of France, who came in 1860. Shortly after this, on account of failing health, Father Mailly was compelled to leave. Tampa was without a pastor for six years; during this time Father Mailly came here twice, in 1864 and 1865.

In 1865 he was accompanied by Bishop Verot; in 1866 by Father Clavruil; in 1867 by Bishop Verot and Father Sardi; in 1868 by Father Allard, then pastor of Key West. In 1869 Father Landry was appointed pastor in March, remaining until October of the same year. In 1870 Fathers Allard and Dufair; in 1871 Bishop Verot, and Father John Bertazzo from January until June of 1872. Fathers Dufair

and Clavruil came in 1873. Father Famy was pastor for a few months in 1874.

In 1875 Father McFaul of St. Louis made a visit here. During the same year Father Bernier was appointed pastor and remained until he was replaced in February, 1879, by Father P. J. Lynch, who remained in charge until 1883, being relieved by Father Peterman, who was in charge of the parish until 1887. This year yellow fever was in Tampa, claiming among its victims the beloved Father Peterman, while he was ministering to ~~the~~ both the spiritual and physical needs of his flock. The day following his death Father Swenberg and Dennis O'Sullivan were stricken down at the port of duty and never recovered; they are buried side by side in old St. Louis cemetery at Tampa.

Having no more priests to send to the afflicted Catholics of Tampa, the Rt. Rev. John Moore, Bishop of St. Augustine, wrote to Father O'Shanahan, S.J., Superior of the Jesuit missions in the South. Soon after, on October 17, 1888 arrived Father de Carriere, S.J., whose memory is so well beloved by thousands here. After this the yellow fever subsided.

Fellow Jesuits have followed the lines of work laid down by this grand old man with great success. On September 25, 1889, Father John Quinlan, S.J. came to take charge of St. Louis church, and established the Catholic cemetery on Florida Avenue (which has since been moved to Myrtle Hill, and the site is now occupied by the new and modern Sacred Heart Parochial School and Convent). The site for the

Catholic church in Ybor City was also purchased by him, and in September, 1890, the building was commenced and dedicated the following year.

In October, 1888, when three priests had already given their lives in the yellow fever scourge, Bishop John Moore had no more priests to send to Tampa. He wrote Rev. J. O'Shanahan, S.J., Superior of the Jesuits of Louisiana, asking that a priest be sent to Tampa temporarily, until other arrangements could be made. Bishop Moore's request was granted, and on October 7, 1888, Father ^{Philip} ~~Thomas~~ de Cairiere left New Orleans for Tampa; he was delayed ten days on account of the yellow fever quarantine, but arrived in Tampa in the rain on the night of October 17, 1888. He had announced his coming by a telegram to Mother Leoniday, Convent of the Holy Names. He was given supper of warm milk and bread, and taken to the sacristy of St. Louis church, where temporary quarters were prepared for him by the Sisters - while the priests' residence was undergoing fumigation. He was met at the station by Mr. Dominic Glaira the father of Mrs. Euphonia Kelleher, now living on DeLeon Street in Tampa. The next day he began his duties as pastor by celebrating Mass at 7 A.M., the feast day of St. Luke, the Evangelist.

So again the Jesuits came to Florida, after a lapse of three centuries. Until this time the Jesuits had no rights in Florida, consequently, he acted not in their name, but exclusively in the name of the Bishop, -under his authority and direction. It would seem that Divine Providence had

predisposed that the Society of Jesus would be reestablished in Florida.

One of the first acts of Father de Cairiere was to establish a league of prayers in Tampa and Florida, and among his friends in France. Heaven was stormed in favor of Tampa. It is not easy to understand nowadays the immeasurable obstacles that had to be overcome in order to found a successful mission in Tampa.

We will remember Father de Cairiere, S.J. was only loaned to Tampa, so because we already had a great many Spanish speaking people in Tampa, Bishop Moore wrote to the Jesuit Fathers of Castille, because the fathers of the mission of Louisiana had previously rejected the offer of Bishop Moore. The Spanish Fathers of Castille also thanked the Bishop, but rejected his offer because his priests did not speak English and they already had as many missions as they could care for. The Bishop still wanted the Jesuits to resume their old missions in Florida. His offer had been rejected by both the Spanish Fathers of Castille and the Missions of Louisiana. He then came back to Father J. O'Shanahan, Superior of the Louisiana Missions, through Father de Cairiere, who had been loaned by them to Tampa, and after some correspondence the offer was accepted, much to the gratification of Bishop J. Moore, who remained always the staunch friend of the Florida mission. (From a letter written by Father de Cairiere to Father Richard White, S.J., July 4, 1903 - Preserved in the Diary of Sacred Heart Church, Tampa.)

At this time, the mission of the Jesuits in Florida

consisted of the counties of Hillsborough, Polk, DeSoto,
Manatee, Osceola, Lee, Dade, and in time, Monroe.

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Catholics in Florida

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Tampa, Fla.

August 22, 1936

Rev. Angela M. Townsend, O.P.

Unedited

DOMINICANS IN EARLY FLORIDA
1521 to 1606

The story of the heroic, if almost fruitless, missionary activity of the Friars Preachers in the Southeastern United States during the 16th century has been treated in exhaustive fashion by the Very Reverend V.F.O'Daniel, O.P., in a series of biographical sketches under the title of "Dominicans in Early Florida" which is the source of this article. It should be borne in mind, however, that Spanish Florida far exceeded in area the state of the same name and comprised the entire field of Spanish exploration and attempted colonization northeast of the Gulf of Mexico.

From the year 1510 most of the Spanish exploring expeditions were accompanied by Dominicans and it seems possible that Dominicans accompanied Ponce de Leon in 1512-13, but this is only conjectural. John Gilmary Shea, however, states that he was accompanied by both secular and Dominican priests in his attempted colonization of the west coast of Florida in 1521. If he is correct this certainly represents the first priestly activity within the present limits of the United States. However, six years later we are on firmer ground.

In 1526-27 took place the colonization project under de Wyllon, the precise location of which is in doubt and may be as far north as the James River in Virginia. Here a church was erected and a mission established under the name of Saint Michael of Guadalupe, the native name of the town. It will be noted that this church and settlement

are much earlier than the first English colony at Jamestown. De Ayllon was accompanied by three Dominicans, Fathers Anthony de Montesinos and Anthony de Cervantes and Brother Peter de Estrada. The two former are the earliest names we have of priests connected with the present United States as is Brother Peter the first of the noble band of Lay-brothers who have done so much for the church here. De Montesinos was an exceptional man. He was one of the first four Dominicans sent to the new world in 1510. The following year he became the first champion of the oppressed natives, won over the famous Bartholomew Las Casas to the same ideal and invested the future "Protector of the Indians" with the habit of the Friars Preachers. Due to the death of de Ayllon and the ill-chosen site, the colony was a failure and was abandoned in 1527. Menendez, in the year following the foundation of St. Augustine tried to revive the colony but without success. De Montesinos later labored in Venezuela where he died a martyr's death in 1530.

The year 1539 saw the historic exploratory journey of Hernando de Soto who was accompanied by eight secular priests, a Franciscan, a Trinitarian and two Dominicans, Louis de Soto, a kinsman of Hernando, and John de Gallegos whose brother Balthazar was "chief castellan" of the leader and who was a cousin of Cabeza de Vaca who took part in the exploits of de Narvaez. The regulars seem to have been intended for the evangelization of the natives while the seculars were to labor among the Spaniards. The party landed first at Charlotte Harbor on the west coast of Florida, May 30, 1539. There is no need here to retell the tragic story. It would seem that the two Dominicans died west of the Mississippi.

The next attempt of the Dominicans to evangelize Florida again resulted in tragedy. Its leader was the celebrated Louis Cancer who

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came to the Indies in 1528. He was a friend of Las Casas from whom he imbibed an intense devotion to the welfare of the Indians. His activities in Guatemala whither he went in 1534 were so successful that the country of Tuzulutlan, "the land of war" which the Spaniards were unable to dominate by force, was so thoroughly Christianized that its name was changed to "Vera Paz", "the land of True Peace". There is still a province of Guatemala so called. In 1547, while in Spain, he urged further attempts at the evangelization of Florida and on December 28, obtained a "cedula" requiring Viceroy Mendoza to supply everything needed for the attempt. So many difficulties were encountered in Spain that it was not till the fall of 1548 that he could return to Mexico to make final plans. The Spanish colonies were vainly searched for the Floridian Indians to accompany the expedition. In 1549 Cancor together with Mathias de Beteta, Garcia, de Penabasa and Brother Montes sailed from Vera Cruz to Havana for supplies. There he picked up a Floridian squaw to act as interpreter. She was a Christian named Magdalena.

The greatest obstacle to missionary activity in the New World had always been the greed and cruelty of certain Spanish explorers who had embittered the natives. Cancor, therefore, had secured authority to compel the captain of his vessel to take him where he should judge fit. Since the Spaniards had neglected the east coast of Florida, he chose this as the proposed field of labor since there would be no native anti-Spanish prejudice to overcome. The headstrong captain, John de Arena, however, ignored the wishes of Cancor and insisted upon trying the west coast where the Spaniards were in ill-repute, thus, from the start dooming the expedition to ill-success. The first landing was made in the vicinity of Tampa Bay, Ascension Day, May 30, 1549. The natives, though not overly hostile, were not friendly and the voyage was continued. A

few days later another landing was made. Father de Penalosa and Brother Fuentes together with a sailor and the squaw, Magdalena, were not allowed by the natives, who were of Magdalena's tribe to return to the ship which Cancer had insisted should be unarmed since he was on a mission of peace. Magdalena insisted that the friars would be safe and that the Indians would meet the ship further up the coast. The journey continued slowly and several efforts were vainly made to contact the Indians who however followed the ship along the shore. Mass was said apparently only once, on Corpus Christi, June 20, by Fathers Garcia and Cancer. Though they feared that their brethren were dead the three survivors, Cancer, Garcia, and de Seteta were still resolved to attempt missionary work. Reaching the neighborhood of Tampa on June 22, they resolved to make that their headquarters. On landing, however, they were met by a Spanish sailor who had just escaped after having been captured by the Indians and enslaved ten years before. He confirmed their fears. Father de Penalosa and Brother Fuentes had been murdered by the Indians and the sailor enslaved. Disheartened they returned to the ship, but on June 26th, Cancer decided to go ashore alone and attempt the pacification and conversion of the natives. Desirous of not endangering the sailors who rowed him ashore, he would not permit them to land and landed ashore alone. Immediately on landing, he fell on his knees. In rising, he was at once seized by the natives and butchered in the sight of the sailors, who being unarmed by Cancer's own orders, were unable to do anything to aid him. Thus perished Father Cancer the third of the heroic expedition to die for Christ. The present Sacred Heart parish in Tampa was formerly known as Saint Louis in honor of this martyr.

The death of Father Cancer convinced the two remaining fathers

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that the site was unfavorable for further missionary attempts. De Beteta and Garcia urged de Irua to carry out Gancer's original plan and transport them to the east coast of Florida, but, contrary to the very last, he refused and carried them back to Vera Cruz. This was not Father Garcia's first attempt to settle in Florida for missionary purposes. Geographical knowledge was inadequate in 1545-46, but together with another Dominican he had attempted to reach Florida overland from Mexico, but, naturally, failed and after months of frightful sufferings was compelled to retrace his steps. Gregory de Beteta, who had labored in many parts of Mexico before his ill-fated Florida venture, returned there and continued his labors, going far afield as Colombia and Venezuela. In 1556 he was appointed Bishop of Cartagena, Colombia but went to Rome to ensure the acceptance of his resignation. While there, the Master-General of the Dominicans appointed him superior of the Florida missions in which capacity he took part in the expedition of Villafane mentioned below.

An interesting story grew up around the name of Father John Ferrer who was probably a kinsman of Saint Vincent Ferrer. He was the last survivor of a group of Dominicans, who, on a voyage back to Spain, were wrecked somewhere along the outer coast of the Gulf of Mexico. No news was ever heard of him but it was long believed that he was found by a tribe of Floridian Indians and lived with them for many years.

The unfortunate expedition of Tristan de Luna was accompanied by several Dominicans, Peter de Aris, Dominic de la Annunciacion, Dominic de Salazar, John de Lavezra, and the lay brother, Bartholomew Mateos. The expedition landed at Pensacola, August 14, 1559. The Fathers accompanied the various explorations along the Escambia and Alabama Rivers and among the Coosa Indians. Due to mismanagement, the expedi-

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tion was a failure and de Feria was sent back to Havana for relief. Due to ill health, he was unable to return, but later resumed his missionary work in Mexico, and became Bishop of Chiapa. John de Canuelas had been head of the missions among the Huastecs in Mexico while Dominic de la Inmaculacion, who had come to the New World as a gold seeker and remained as a religious, had written in Mexican a Christian Doctrine and a volume of sermons which went through more than one edition and were in constant use for more than three-quarters of a century. He it was who so dramatically reconciled de Luna with the recalcitrants of his expedition. Dominic de Salazar continued his missionary labors and defense of the Indians after his return to Mexico. Appointed the first bishop of Manila in 1579, he was the first bishop of territory now under the American flag. He was also one of the founders of the great Dominican missionary province of the Holy Rosary of the Philippines, the "province of martyrs" and the University of Santo Tomas in Manila, the oldest under the Stars and Stripes.

When de Villafane replaced de Luna, he was accompanied by Father John de Contreras and Brother Matthew of the Mother of God. When the Pensacola expedition was given up and its personnel returned to Havana, de Contreras, together with de Setete, persuaded Villafane to cruise up the east coast of Florida as far as Beaufort Sound, South Carolina, but as few places were good, no place was found suitable for a mission settlement.

After this it seemed that the Spaniards lost all interest in Florida. All circumstances depended the settlement of St. Augustine, which is discussed elsewhere in this volume. Menendez was then accompanied by two unnamed Dominicans. These were sent to attempt to locate

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and regretted the former colony at St. Michael or Guandaje on the James River. (?) The sailors, however, lost their nerve and carried them back to Spain.

The story of the Mission of St. Augustine is told elsewhere. It is enough here to remark that the first episcopal visitation of Florida was at the hands of the Dominican Bishop of Santiago de Cuba, John de Los Caballeros y Ramirez who had an exciting episcopal career here, even being captured by French pirates. It was doubtless due to the piratical infestation of Floridian waters that no previous visitation had been made by the bishops of Santiago to whose Diocese St. Augustine belonged. Bishop de Los Caballeros landed in March, 1606, having fitted out two ships at his own expense as the only way to make the journey. He spent about three months in Florida and we have the names of nine missions in which he administered the Sacrament of Confirmation, the total number of the confirmed being 2,466 of whom only 370 were Spaniards, a wonderful tribute to the splendid missionary work of the handful of secular and religious priests on the mission. He also conferred minor orders upon the sacristan at St. Augustine, March 25, 1606, and possibly on some transients. After being Bishop of Santiago de Cuba since 1603 he was transferred to Santiago de Guatemala in 1616, and to Tlaxcala in Vera Cruz in September, 1625, but before receiving word of the latter appointment, died here in December, 1625. He is doubtless not only the first to have performed episcopal functions within the present limits of the United States.

As will be seen from the above, the activities of the missionaries in Florida, though mostly unrequited labor and blood, had no immediate terrible results. However, they were not wasted since the blood of the martyrs is the seed of the Church and other men, no millions have

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and self-sacrificing, have entered into their labors and are reaping a bounteous harvest.

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JESUIT MISSIONS

It was always Menendez' feeling that the Christianization of the natives was no less important than discovery and conquest. While assuring the King that he would gladly explore the coast, he added that his majesty was 'bound in conscience to plant the Gospel in that land that had never seen the Light of Our Lord Jesus Christ. 150 Menendez felt that the Jesuits would make ideal missionaries, and two fathers and a lay brother were promised to be ready to sail at the end of May, 1565. But though Menendez did not sail till June 28th, and though the Council of the Indies voted the supplies and equipment for the missionaries, the expedition had to sail without them.

The new General of the Society, St. Francis Borgia, did his best to get the missionaries, but either the Provincials were uncooperative or else there were more calls for missionaries than could be supplied. Even the command of the king failed to produce them, and the next great expedition, that of Admiral Arciniega, which sailed in April 1566, had no Jesuit padres.

In October 1566 Menendez expressed his disappointment that no fathers of the Society of Jesus and no learned religious had come. He spoke of the eager desire of the Indian chiefs to become Christians: "six learned religious will accomplish more in a month than many thousands of men will in many years; for we ourselves are sadly in need of their instructions. To think of establishing the Holy Gospel in this country with troops is only to waste time." 147

To be sure there were eight friars in Menendez' expedition, but three deserted at Puerto Rico. The Chaplain, Moncoza Grajales, was also tempted to remain there, but persevered to "serve our Lord and His Blessed Mother." Admiral Arciniega brought four priests in June 1566, and Solis de Moras returned from New Spain with four friars. But these clericals were Dominicans and not Jesuits; they seem to have done little missionary work. Menendez and his soldiers continued to instruct the natives as best they could. He looked forward anxiously to the promised coming of the Jesuits.

Finally in June 1566 the Jesuits sailed from Spain. They were Father Juan Rogel, Brother Francisco Villareal and their superior and leader, Father Pedro Martinez. Exact details are uncertain, but it is definitely known that Father Martinez was murdered by the Indians when he set foot on the island of Tacacuraru, later called San Pedro and now Cumberland Island. Rogel and Villareal made their way to San Domingo, whence they went to Havana where Menendez asked them to remain so that they might study the language of the Indians of Southern Florida. 143

On February 28, 1567 the two priests sailed with Menendez for San Antonio on Charlotte Harbor, where Menendez had left a garrison. He ordered a chapel erected for Father Rogel, who immediately began to instruct the soldiers. He remained as chaplain of the fort and missionary to the Indians until Menendez arrived from Spain in 1568, bringing ten new Jesuit missionaries. Villareal went on to Tegesta (Miami) with Menendez who there built a blockhouse for 30 soldiers and a great cross, before which Villareal began the instruction of the Indians. 192 In both San Antonio and Tegesta the Indians proved too hostile, and by the spring of 1568 the priests had left their posts and were in St. Augustine, perhaps

rejoicing in their reunion with the recently arrived Jesuit priests. ^K 201

These consisted of three Fathers, three Brothers, five young catechists, and six Florida Indians who had received instruction in Spain. The King had paid all their expenses; the outfit of the Indians and catechists cost \$186.83 and included "a jacket, breeches, and long stocking, all of red cloth, at eight reals the garment for the said Indians; five red caps at three reals each, ten pairs of tan goat-skin shoes at at three reals a pair; five homespun jackets, twenty reals; five linen shirts, at six reals each; six woodchopper iron axes at four reals each; four iron adzes at seven and one-half reals each." The captains of the ships demanded better food and more pay for the seamen, but their demand was disregarded. ^H 213

The ships arrived at St. Augustine, June 9, 1568. The colonists were discouraged, hungry and ill-clothed, but were reheartened by the abundant provisions and strong reinforcements. Father Sedeno and Brother Baez started a mission on Amelia Island, which was the beginning of missionary work in Georgia. In 1569 Father Rogel and some others went to Santa Elena (Port Royal) and later to Orista (halfway between Port Royal and Charleston); since the Indians seemed docile a church was erected and a house for the priest and his three assistants. ³ 144 At the end of six months he had acquired enough knowledge of the Indian language to instruct the Indians in church doctrine. But progress was illusory, the Indians remaining only as long as the priests' provisions lasted. At the end of a year the labors of Fathers Sogura, Sedeno and Alamo and Brother Villa eal had resulted in the baptism of seven, four children and three ³ adults, at the point of death. 145 Small wonder that the missionaries went

to more promising fields. When Father Segura was treacherously slain by the Indians in September, 1570, St. Francis Borgia, realizing the hopelessness of missionary labor, recalled the members of his society in 1572, or rather he sent them to Mexico, where they founded a promising province. "In fact" says Shea, the Spanish settlements, in spite of all S
 Mendez' exertions and outlay, were on the brink of ruin." 130

Franciscan Missions

But Florida was too important strategically to be given up. Late in 1577 there arrived with Father Alonso de Reynoso a number of Franciscan Friars and Lay Brothers. This was 20 years before the missions of New Mexico and over 200 years before the famous missions of California. It would be interesting to speculate why the Franciscans succeeded where the Jesuits had failed. It is also interesting to speculate to the final result of missionary effort if the English had not entered the scene to foment trouble among the Indians. Would the story of Mexico have been repeated?

The priests began their missionary work at Nombre de Dios, about a mile from St. Augustine, and at San Sebastian near the St. Johns River and soon Indian converts were regular attendants at mass in the parish church. 151 Through the Friars were most zealous in their work, going as far north as Santa Elena, 64 L they were too few for the immense field. Thus in 1580 two of them died the martyr's death while making surveys and in 1582 an Indian rebellion was reported in Guale with the sad comment, "there is no remedy for it." 63 L There were other rebellions in 1584 and 1585. 70 L In 1583 Father Reynoso was in Spain and brought out eight friars. In the royal cedula sanctioned by the Council of the Indies it was ordered that all the company were to have all possible comforts on the voyage. Each

friar, in addition to books and vestments received a real and a half a day for the space of a month. Upon arrival in Florida each friar was to receive an arroba and a half (about 48 pints) of wine with which to celebrate the mass. 65 This band probably reached Florida and Georgia in 1584. In 1587 Reynoso received a cedula to lead 12 Franciscans from Spain to Florida. This time he secured an appropriation of 400 ducats for the purchase of bells, ornaments, chalices, mass-books, iron for the manufacture of ostias, a powder used in the celebration of the mass; actually The Franciscans did not set out till two years later. Meanwhile in 1586 Drake has sacked St. Augustine, Governor M. Argues withdrew the garrison from Santa Elena and in July began the reconstruction for the castle-fortress in St. Augustine. After 1587 the missionaries usually came in bands of 12, like the apostles. 68

By 1591 enough missionaries had arrived for the "ripe harvest" in Guale. Governor Avondano conducted the friars to their posts on the islands and seacoast of Georgia, establishing six new missions in the territory now Georgia. 72 The priests used "entreaties, gifts, soft words, and the great example of their works," most of all tact and forbearance, and the result was a vindication of their policy as opposed to the force exercised by the soldiers.

The friars lost no time in beginning instruction in the native language, using interpreters until he himself had obtained a knowledge of it. All the ritual, however, was carried on in Latin. The day was begun and ended with prayers, and from sheer repetition the Indians had soon memorized them. At least once a week the mass was sung. Occasionally a birth, marriage or death broke the routine. 76 Twice every day the

children were assembled for instruction, first to learn the Pater Noster, Credo, and Salve Regina; and afterwards to learn to read and write. Naturally it was some years before everything was running smoothly, but when Ploekenson visited the mission of Santa Maria one hundred years later he was surprised at the thrift and orderliness of the mission. These mission stations were usually little more than huts or cabins thatched with palmetto leaves in which the good fathers labored to civilize and Christianize the Indians.

The missionaries received an allowance from the King, but they had to depend on the Indians for maize and meat, which sometimes had to be brought on the backs of the converts. In general there was enough food in the coastal missions. The friars taught the Indians husbandry, introduced many plants and some animals. They did not provide the Indians with horses and cattle, fearing that it would jeopardize the food supply, nor did they ever give the Indians fire arms. The Juanillo revolt of 1597 was only a temporary setback, though it led to the murder of several missionaries and stirred up much feeling; with the arrival of new missionaries the missions were reopened, and within a decade all were apparently reestablished. Left to themselves the Indians did little cultivating of the ground, preferring to live on fish and fruit. At first the fathers spent their own small pay on farming tools, but in 1693 we find the provincial of St. Augustine appealing to the king for funds. In 1695 came "200 large hoes, six large saws and six small ones, 50 machetes, four large augers, four medium sized augers and four gimlets." The most essential implement was the hoe, useful not only for farming, but for building and for exploring trips. That same year, 1695, an annual salary of 115 ducats was assigned to each of the 70 religious of the Florida missions, this amount being the same as a soldier's pay.

In 1606 occurred an event of prime importance in the religious history of Florida, the first Episcopal visitation. Bishop Altamirano and a party of 40 arrived in St. Augustine in Passion Week. On Easter Sunday Altamirano confirmed 350 persons, most of them of course already confirmed but wishing to be reconfirmed by the Bishop. He then went on into Guala, confirming and preaching, the latter in language surely far above the simple experience of the Indians. 156.

About 1,000 Florida Indians were confirmed. Twenty candidates for orders were ordained, all Spaniards and most of them brought with the Bishop from Havana to add to the prestige of the occasion.

Missionaries continued to come and the harvest was gathered. In Lent of 1608 the great Cacique of Timucua came to St. Augustine to ask for baptism for himself, his heir, and ten of his chiefs. They were all baptized and asked for missionaries to work among their people. Gov. Ibarra stood sponsor for the cacique and his son. In 1612-3, 31 new missionaries came to Florida. In 1634 there were 35 Franciscan missionaries in Florida, maintaining 44 doctrines or missions, in which they claimed to have 30,000 converted Indians. In 1646 when St. Augustine was a little village of 300 people there were 50 Franciscan religious in Florida. The center of the Indian missions was the Convent of the Immaculate Conception in St. Augustine, where the guardian and two lay brothers lived. The nearest missionary was at Nombre de Dios, about a mile from the city; Our Lady of Guadalupe was about ten miles distant, and San Juan del Puerto was on the sea on the northern entrance to the St. Johns River; then the missions extended on into Guala.

In another direction extended the missions at or near the Spanish Trail into Apalache. The first Apalache mission had been established in 1653

near the site of the present Tallahassee. These missions varied from a few leagues to 90 leagues from the capital.

In 1674 occurred another visitation, this time by Bishop Calderon of Havana. In one of his letters, recently reprinted by the Smithsonian Institute, he gives interesting data about the missions. He celebrated a high mass on August 24 in the ancient city, already over 120 years old. He gave a thousand dollars in alms to poor widows who were in especial distress because of a hurricane that had inundated most of the city on the 17th. It would appear that the missionaries had lost some of their early zeal, because the Bishop ordered them, on pain of excommunication, to hold a catechism class for Indians every Sunday and every holiday. Masters must allow their Indian servants to attend, also on pain of excommunication. Masters were forbidden to force their Indian servants to work on Sundays and holidays, and this edict was to be read every Sunday in the parish church at high mass. 170. In spite of a very stormy and wet season the Bishop pushed on to the mission of Santa Fe, crossing rivers in canoes lashed together. This mission was probably in the vicinity of the present river of the same name, and was the chief mission of Timucuan nation. Here he confirmed all who were ready. Thence we can trace his visitation as far as the Apalachee country. 171. The Bishop spent eight months in his visitation, during which time he founded many churches and corrected abuses. 171.

There must have been a number of missions in the vicinity of St. Augustine because we find that in 1680 the Indians of the Mission of Mascarasi, "just under the walls of St. Augustine" complained to Governor Don Juan Murguez Cabrera of their treatment by their missionary. This was merely one more episode in the long continued contention between the royal and the religious authority. In this case it led to a royal decree of Sept. 27, 1681 in which it was ordered that the Indians must be paid for all work, must be

corrected with gentle and mild means, "the better to win souls to the service
of God." It is clear from this what the Indians complained of. 73

The founding of Charleston in 1670 caused apprehension among the Spaniards, who hastened to strengthen their defenses; from this period dates the use of Sequina in rebuilding the wooden fort at St. Augustine. "Funds were appropriated, stone was quarried, lime kilns were opened and an engineer and artisan brought from Havana. Indians were levied from Guale, Timucua and Apalachee." 34. This necessitated three additional friars for St. Augustine, versed in these languages, and these were supplied at royal expense. The Indians often brought their families with them, and it is said that there were Indians often brought their families with them, and it is said that there were as many as 300 Indians at a time in the city. 214. In the reconstruction of the fortress the Spaniards seem to have acted with unusual vigor, spending 55,925 pesos of the king's money. 217. When Quiroga came to St. Augustine as governor in 1687 he found "completed in the main" the great castle which still stands as a monument to Spain's energy.

The English relation with the Indian was purely commercial, and the Indian seem to have been well pleased with the goods, including firearms, they were able to obtain. Instigated by the English these heathen Indians attacked and plundered the mission stations, even carrying off the Indians to be sold as slaves to the more than willing English. Under the circumstances one can hardly blame the mission Indians for deserting. Governor Cabrera tried to persuade the converted Indians in the coast missions of Georgia and South Carolina to move south of the St. Marys River to the missions of Santa Maria, San Juan and Santa Cruz, 8-8 leagues from St. Augustine, but they refused: some fled to the woods, others to English territory. In 1685 the Yamacoes

attacked the Pinnaman mission of Santa Catalina, carried off everything of value in the church and the Franciscan convent, killed many of the Catholic Indians, burned the town and fled with their plunder and captives, which were sold as slaves to the English. 176.

The war of the Spanish succession gave the Carolinians an added excuse for attacking Florida. Governor Moore instigated an attack which resulted in so much plunder that he was voted funds for a war against Florida. Five hundred Carolinians and some 300 Indians comprised the army which set out in 14 small ships from Fort Royal. Moore commanded, and under him Col. Robert Daniel. The remaining Spanish missions north of San Juan were soon swept away. A tight embargo had been imposed to keep news of the invasion from the Spaniards. But one of the smaller vessels lost company, and the residue had 2 days' warning. Oct. 27 the fleet arrived at St. Aug. and 2 days later Col. Daniel "made himself Master of the Town." The Carolinians marvelled at the size of the churches and the "abbey," "large enough to entertain seven or eight hundred men," but they marvelled more at the unexpected strength of the walled castle. Against this regular bastioned fortification the Carolinian battery of four guns made a pitiful showing. Hope of success lay in starving out the enemy--"one thousand eaters" were reported in the fort--or in securing ordnance before Spanish aid could come from Havana. But an 8 weeks siege capped the morale of the undisciplined army of frontiersmen. Mortars and ammunition sought in Jamaica had not come; Col. Daniel had sailed to New York for aid. Moore was hard put to it to hold his grumbling force together. At this juncture appeared off the bar 2 Spanish men-of-war, believed to rate 30 or 40 guns each, with a brigantine and a sloop bringing relief from Havana. The Caroline fleet of 8 little vessels,

ranging from 70 tons burden to less than 50 was bottled up. Three days longer the siege was maintained. Then Moore set fire to his ships and to the town and its churches, and retreated overland 60 miles to his periagoos. A contemporary writer deplores the burning of the church library, worth about £ 600. ² 450 This expedition was the beginning of the end: a year later Moore led a force against Apalache and virtually destroyed the missions there.

Oglethorpe also attempted the capture of St. Augustine, and like Moore failed to take the fortress, though he did considerable damage in the surrounding territory. Between Oct. 1659 and Jan. 1740 Oglethorpe drove the Spaniards out of Forts Pupo and Picolata, thus obtaining control of the St. Johns River. Governor Montiano sent to Havana for aid, for he could do little with only 315 men, 90 of them Indians and Negroes. Governor James sent him 6 small galliots. Oglethorpe knew that he must have more men to take St. Augustine, so he hurried back to Charleston where he raised 50 men under Col. Vanderdasen, arranged for the cooperation of the fleet under Commodore Pearce and obtained some new Indian allies.

Early in May Oglethorpe's army crossed the St. Johns. Though the English forces took forts San Diego and Mosca, their success was short lived. The 6 galliots in the harbor frustrated an attack on St. Augustine and Montiano and troops destroyed the English garrison at Fort Mosca. The English now tried to besiege the city, but had to confess his failure and on July 20th raised the siege. ² 33

Somewhat less painful was the fate of the missions south of St. Augustine. We are indebted to Mrs. Jeannette T. Connor for an account of these missions. She says that south of St. Augustine three new secular missions were started between 1694-7. The mission farthest north was about 9 leagues south of St. Augustine. These missions were on the coast about nine

leagues apart in Indian pueblos called San Josef, Tissimi and Atocuimi; the mission of Jororo was the farthest south, while St. Joseph was nearest St. Augustine. All these missions were connected with a larger parent mission called San Salvador de Mayaca, 16 leagues inland from St. Augustine and probably on the St. Johns near Lake George. This was a very old mission, begun in 1600.

The Jororo lived in the territory included between the present Matanzas Inlet, the coast, New Smyrna and the St. Johns River. They were perhaps a mixture of the Yalasse and Timucuan Indians.

In 1690 Fray Rodrigo de la Barra brought 27 religious from Spain; by 1693 it was said that there were 400 converts at San Salvador de Mayaca, San Antonio de Anacapi, a little farther north on the St. Johns, La Concepcion and San Joseph de Jororo. In 1696, 22 more Franciscan fathers left Spain for Florida. Six of these friars were to be sent to the savage Indians of Cacique Carlos on Charlotte Harbor and 8 to the Jororo missions between the east coast and the St. Johns River.

October 1696 is the date of the Jororo rebellion. Fray Luis Sanchez, who is said to have reprimanded the Indians, was murdered in the mission near New Smyrna, as were two Indians who had assisted him in the mass. The rebellion spread to other doctrines, and the whole region was in an uproar, but the culprits were never caught.

In 1706 Moore's roving bands of Creeks extended their depredations to the new Jororo missions south of St. Augustine and destroyed them all.

Some of the Indians gradually returned to the vicinity of St. Augustine and formed small mission settlements, but Palmer in 1725 and Oglethorpe in 1739 put the last remnants to flight. In 1743 the great Spanish governor, Don Manuel de Montiano, wrote that of the eight small settlements which he

found when he came to Florida in 1737 only four remained.

Of all the Franciscan missions only six well authenticated ruins now remain. Three are between New Smyrna and Matanzas Inlet, one is near St. Marys, Georgia, and two are near Darien, Georgia.

One of the most interesting of these is the coquina ruin near New Smyrna, of ten called Turnbull's sugar mill, but proved by Mrs. Connor to be the ruins of a Franciscan mission to the Jerro Indians.

Nombre De Dios, less than a mile from St. Augustine, was the place, where Mass was offered at the founding of that city. Shea thinks that Solis de Meras, brother-in-law of Menendez, was the celebrant. On this spot was erected the shrine of Nuestra Senora de la Leche, which remained an important mission church till destroyed by Palmer in 1728. When Father Romero was assigned to this post in 1605, he found that the region was ruled by the cacica Dona Maria. She had married a Spanish soldier, Clemente Vernal, and by 1602 had three half-breed children. Her country had 9 villages of Christian Indians, a church at Nombre de Dios, and two doctrinas at San Mateo and San Pablo. The Indians of this province, under the very guns of St. Augustine, were always loyal to the Spaniards. 79. The famous Father Pareja worked at Nombre de Dios, and after him Fathers Vermejo and Viniogra. In 1606 Bisho Altamirano confirmed the cacica and her children as well as 213 Indians. Living in the settlement at that time were 20 Spaniards--fiscal agents, soldiers, fisherman and hunters. 152.

After 1680 this mission became virtually a Yamasee or Gualean mission. 1234 While most of these mission stations were only palm-thatched huts, Nuestra Senora de la Leche had a palmetto roof and walls of stone and mortar, all built by the donations of faithful converts. This village bore the brunt of Palmer's raid on March 9, 1728. With a band of about 400 Indians and Englishmen he pillaged and burned the town. The church and convent were destroyed.

six Indians were killed, eight Indians and a Spanish lieutenant were wounded and a number of prisoners were carried away. Governor Antonio Benavides, rather than allow the stone wall of the church to remain as a tempting retreat to other marauders blew it up and withdrew the remaining Indians to St. Augustine. After Palmer's raid the Indian villages had a population off from 60 to 20. Six years later a list of Indians around St. Augustine who could bear arms included only 122 names. 234.

SAN JUAN, located on the southern shore of the entrance to the St. Johns, was an important mission station. In 1602 its incumbent was the experienced Father Pareja. This area included the border country between Georgia and Florida, from the St. Johns to about the Saltillo River. There were sub-stations at San Pablo, San Mateo, Vera Cruz, Chinola and probably at Molca and Napa. All these communities joined in welcoming Bishop Altamirino in 1606. But the Bishop was not altogether pleased with the crowd of Indians which assembled in the church on the morning of May 9th; their attire seemed to him shockingly indecent. 158. Accordingly he sent his acolytes in search of wax, bandages and other articles to remedy the deficiency of clothing. When all was in order the Bishop confirmed 482 supplicants. Father Pareja not only produced excellent religious results, but after he retired to Mexico wrote valuable records and lessons in the Timucuan language. 71.

OTHER TIMUCUAN MISSIONS

The Carlos Indians had been requesting missionaries and in September, 1697 Father Felician Lopez sailed thither with five religious and plentiful supplies. The Indians proved intractable, however, even calling upon the missionaries for food and clothing for their gods. Upon their refusal they were seized, robbed of everything they had brought, taken from Key to Key and at last left naked at Matacumbe whence they were rescued by a vessel from

Havana.

APALACHE MISSIONS

When first discovered the Apalache Indians were situated between the Ocilla and Ocklooknee Rivers, with the center of population somewhere near the present site of Tallahassee; by the time of the Spanish mission period they had penetrated northward into Georgia. Contemporary population figures are unreliable; thus, Father Capilla estimated the region as 12 leagues in extent, with a population of 15,000--16,000; another writer gives them as 30,000 and still another as 34,000. On October 16, 1633 in response to repeated and urgent requests, the guardian of St. Augustine and another monk set out for missionary work in the Apalache region. At the end of two years they are said to have baptized 5,000 Indians. 166. Not only did this region become an important mission center, but because of its rich soil it became the granary for the eastern province and for the royal fleet. 26. Doubtless two of the first missions started were those of San Luis and San Marcos, the former on the present site of Tallahassee and the latter 18 miles nearer the gulf on the present site of St. Marks.

A garrison was soon stationed at San Luis and by 1639 packet boats were plying between San Marcos, Havana and St. Augustine. Three or four thousand bushels of maize and beans were shipped annually to St. Augustine, and there was a big demand for Apalache deerskins and wild turkeys. A royal plantation was opened at Asile (Auocilla). With the growing hostility of the Chootaws and the English to the north, the expansion of the French to the west and the depredations of pirates on the gulf, Apalache became important as a frontier bulwark; the fort at San Luis was strengthened and became a base for advance

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toward Pensacola and into western Georgia. 27.

As in the east there was conflict between the friars and the governor. In 1656 this led to a rebellion of the Indians which lasted eight months. Governor Diego Rebolledo accused the friars of having fomented the revolt and named Jose de Urritia as a leader. It is true that the friars were all lined up against the governor, and even petitioned for his removal. They said he required the Indians to come to St. Augustine loaded like mules or horses, that he had bought and maintained a personal estate on land belonging to the Indian chief of Asile against the chief's wishes, that he diverted the money intended for the Indians, the friars and the troops in Apalache to his own use, that with royal money he had set up a business of his own in

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maize and deer. 205. Although Rebolledo insisted that he always paid the Indians for the work he demanded of them, the friars were able to prove that for 98 days' labor on the woodwork of the presidio at San Luis de Apalache they were paid for only 25. The Governor charged the friars with having misappropriated mission good brought from Havana, and so it went, charge and counter-charge. The friars objected to the soldiers at San Luis as a source of friction in dealing with the Indians; they had to be supported by the Indians, they took the Indian squaws, they set bad examples of conduct; they said that the rebellion of 1656 was simply resentment of the Indians against the soldiers. For this revolt eleven Indians were garroted and this in turn led to further Indians reprisals; the missions were destroyed, and six missionaries fled to the coast and boarded a vessel bound for Havana; unfortunately they were lost in a storm. Though not a single missionary familiar with the Apalache dialect remained, other missionaries came and the

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work went on. 208.

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Between the first and second lists of Apalache missions there appeared two missions among the Chatot west of the Apalachicola, near the middle course of the Chipola River. San Carlos de los Chacatos and San Nicolas de Tolentino were established in 1674 by Friars Miguel de Valverde and Rodrigo de la Barreda, but the Indians were unfriendly. Father Rodrigo was forced to flee to the new Santa Cruz mission on the Apalachicola River; a few of the Chatot came to the region around San Luis where they became the nucleus of a new mission called San Carlos de los Chacatos. Their life was destined not to be tranquil, however, for in 1695 Governor Ayala stated that their mission had been attacked by the Lower Creeks, the church pillaged, and 42 Indians carried off. 171.

In 1681 two Franciscan friars, Pedro Gutierrez and Miguel Abengojar attempted to found a mission in the village of Sabacola in the Apalache country, but the Indians proved dangerously hostile and the friars retreated to Apalache; there, at the junction of the Chattahoochee and Flint, they founded the new mission of Santa Cruz de Sabacola.

Jesuit

MISSIONS ALONG THE SPANISH TRAIL

As has been said, the Jesuits left no lasting impression. One of their number, Father Rogel, complained that "The chief reason is that they (the Indians) wander about without fixed abode for nine months of the year. If they were to keep together instead of moving from place to place, there would be some hope of impressing them by degrees." With the arrival of the Franciscans, however, there ensued a century and a quarter of missionary activity, though the period of greatest growth was the first half of the 17th century; in 1634 Florida had 44 missions. The Timucuan missions of east Florida began to decline after the Yamasee raid on Santa Catalina in 1684, and Moore's raid of 1704 practically put an end to the Apalache missions of west Florida.

Bishop Calderon, writing in 1674 gives the number of Christianized Indians in Guale (the coast and islands of Georgia), Timucua,

Apalache and Apalachicola (western Georgia) as 13,152; this must have been an actual count. At that time there seem to have been no missions in southern Florida. He corroborates what other writers have said about the habits and customs of the Indians: their disinclination for hard work, their dislike of clothing, their primitive manner of living, but he praises their progress in Christianity.

Missions along the Spanish Trail from St. Augustine to San Luis, near the present Tallahassee, were divided into the Timucuan or eastern group and Apalache or western group. Authoritative lists of missions seem to be those

included in Swanton, p.312, who gives missions in each group for the years 1655 and 1680, 18 missions being common to both lists. In addition there is mention in the literature of missions not appearing in either of these lists, such as Santa Ana, San Marcos, Alachua, etc.

It is impossible with present date to locate even these 18 missions with any degree of certainty. Early maps are very inaccurate, and all that scholars have had to go by are landmarks mentioned in Spanish writings.

The distances to Saint Augustine of the 9 original Apalache missions are given in leagues, so their location is more certain: 26⁴ San Lorenzo de Apalache 77; San Josef de Apalache 84; San Juan de Apalache 86; San Pedro de Kpal 87; San Cosme y San Damian 90; San Luis de Apalache 87; San Martin de Apalache 87. Bolton, p 1 has the most complete map of the missions along the Old Spanish Trail, but even this is probably not to be taken as absolutely correct. For example, he places the mission of Santa Catalina de Afucia some distance west of the mission of Santa Fe, while Crane, whose book appeared some three years later than Bolton's, and who was familiar with it, places the same mission east of Santa Fe. Swanton says that the nearest that we can probably come to the location of this mission is "somewhere near the Santa Fe River." The same situation exists in regard to locations for other missions.

Accounts of life in these Indian villages is easily available. One of the most quoted is that by the Quaker, Jonathan Dickenson, shipwrecked on the coast of Florida in

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1696. Though the particular missions he described are not located along the Spanish Trail, conditions were probably not radically different. The picture of those not under mission control is one of repulsive brutality and dirt; of those where a priest lived of order and peace: boys attending school, their elders engaged in agriculture, regular in attendance at church and hospitable to a stranger. Coming from such an impartial observer, this report is worthy of credence.

Though much is known about mission life in general, surprisingly little can be definitely stated about any particular mission, especially when we limit ourselves to the missions on the Trail from Saint Augustine to San Luis; we shall omit Saint Augustine as a mission center, because it has been considered at length earlier in this account. Of the other missions one can only say usually that such-and-such a mission does not appear on the mission list of 1655 or 1680. Only in the case of some 6-8 missions can particular happenings be identified.

Timuquan Missions

Santa Fe. This was the central mission of Timuqua and contained both a doctrina and presidio. Its name appears on both mission lists. On May 20, 1702, just before dawn, it was destroyed by marauding bands of Greeks, doubtless instigated by Carolinian traders. (Crane 74.). They destroyed the church, but the Indian Catholics succeeded in saving the Vestments and pictures. A Spanish force pursuing the enemy

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was defeated and the commander slain. It was after this raid that Gov. Moore induced the Carolinians to fit out an expedition. (Shea, p. 459.).

Santa Catalina de Afuica. This appears on Swanton's list of 1680 as Senora Santa Catalina de Ahoica. It was destroyed in 1685 in a Carolinian raid on the Timuquan missions. Shea, p. 178, says that the preceding year, when these missions were menaced, the governor tried to persuade the converted Indians of the coast towns of San Felipe, San Simon, Santa Catalina, Sapals, Tupichi, Asao, Obaldaquini and other missions to remove to the islands of Santa Maria, San Juan and Santa Cruz. The Indians refused to go, revolted, and abandoned their missions. Some fled to the woods, others to English territory.

The Yamassees of Georgia were the leaders in the revolt of 1685. They "sacked the mission of Santa Catalina, carried off all the vestments, plate and other articles from the church and Franciscan convent, killed many of the Catholic Indians, burned the town, and retired, loaded with plunder and Indians to sell as slaves to the settlers of Carolina." (Shea. p. 178.). Several Indians who took part in the destruction of Santa Catalina de Afuica were examined on their return by Henry Woodward, the famous English trader. They declared that the Scots had armed and incited them, and that they had "burnt several Towns and in particular the Said Chappell and Fryers house and killed Fifty of the Timechoes and brought away Two and Twenty Prisoners which

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the(y) delivered to the Scotts as slaves." (Crane p.3).

Another account says that "In 1685 under the leadership of Chief Altamaha, these Indians, numbering about fifty, (thirty of them armed with English guns and using English ammunition given them by Lord Cardross) not satisfied with more withdrawal, returned and at four o'clock one February day in 1685 attacked the Timuquan village of Afuica (Santa Catalina de Afuica) and ransacked the convent mission Santa Catalina, carrying away the furnishings of the church. The mission Indians, completely surprised, were unable to defend themselves. Killing ten men and eight women, the pillagers carried off two women and three men, (actually killing and scalping one woman who refused to march) back toward Carolina to find a somber home in slavery..... On the Savannah awaited Lord Cardross and the Carolinians the market for human and material spoils. (Lanning, p.220).

The mission was at least partly rebuilt because in the early 1690's, when Governor Quiroga and the provincials were hurling mutual recriminations, an Indian from Santa Catalina testified that Fray Pedro, the missionary there, had left marks on many a back of his poor parishioners.

San Francisco de Potano. The name appears on both lists. When Gov. Moore withdrew from his ineffectual siege of St. Augustine in 1702 he raided San Francisco among other missions. (Lanning, p.228). In this neighborhood he took over 500 mission Indians as prisoners.

Santa Helena de Machaba. The name appears on both lists, one part of the name sometimes Elena and the other

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Machaba. In the Indian revolt of 1656 the friars and Gov. Diego Rebolledo each accused the other of having caused this revolt because of mistreatment of the Indians. One of the Franciscans, taking his life in his hands, presented himself before the principal Indian warriors of Timuqua in Santa Helena de Machaba, reproved them for their course, and received the astounding reply that they had not deserted the Catholic religion nor had they abandoned their fidelity to the king, but they sought to improve their low state and relieve the continuous abuses. (Lanning, p.205).

These are the only Timuquan missions to which specific reference can be found. Of the general situation after 1704 a writer says: "The quantities of slaves and plunder which Moore's army had brought from Apalache tempted other leaders. 'Wholly said waste being destroyed by the Carolinians, 1706' was the legend printed across this region on an early official map Nairne, Carolina trader, was probably the anonymous pamphleteer who wrote in 1710 that 'there remains not now, so much as one village with ten Houses or Cattle left, but such as they can protect by the Guns of their Castle of St. Augustine that alone being now in their hands.'" (Crane, p.80.).

APALACHE MISSIONS

San Marcos. Maps in Bolton and Crane show both a mission and a presidio at San Marcos during the early Spanish period, but the name does not appear on either mission list. After the destruction of the Apalache missions by Moore in 1704

communication with that region was probably not frequent. Much later, in 1718 we find that a certain Lieut. Diego de Pena of the presidio at St. Augustine urged that a new fort for the protection of the Indians in the Apalache region be built at San Marcos. This was 20 miles nearer the Gulf than the old fort at San Luis. That same year Juan de Ayala sent Primo de Rivera to establish the presidio of San Marcos. But only two Apalache villages could be induced to re-colonize there. The fort, however, furnished a link with Pensacola and a base for Spanish influence among the lower Greeks. (Crane, p.258.). Thereafter San Marcos instead of San Luis became the end of the Old Spanish Trail.

It is probable that San Marcos was a trading station and mission soon after the founding of the Apalache missions in October 1633. In 1639 there is mention of packet boats plying between San Marcos, Havana and St. Augustine. (Bolton, p.26.). This whole region was a center for maize, beans, wild turkeys and deer skins.

San Lorenzo de Ybithachucu, sometimes called San Lorenzo de Apalache. The name appears on both mission lists. The mission was founded in 1633. (Lanning, p.166). Ivitachuco is mentioned as having been visited by DeSoto in 1539. This was the only mission in Apalache not destroyed by Moore. Here are his words: "Two days after I sent to the cassique of the Ibatachka, who with one hundred and thirty men, was in his strong and well made fort, to come and make his peace with me, the which he did, and compounded for it with his church's plate, and ten horses laden with provisions."

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(Shea, p. 122). When Moore withdrew from the Apalache region he took with him 1400 mission Indians. (Bolton, p.61).

This mission is mentioned in 1691 in the course of a quarrel between Gov. Quirogo and the friars. Five Indians had gone from the mission to St. Augustine, 80 leagues distant, with four hams, two for the provincial and two for the commissar there. Not only had they not been given sustenance for the outward journey, but the benefactors gave them none for the return trip. (Lanning, pp. 194-5).

Concepcion de Apalache, also called Concepcion Ayuville or Aybule. Name appears on both mission lists. This was the first of the Apalache towns attacked by Moore. Father Angel de Miranda directed the defense from a strong square fort. He and the Indians put up an all-day fight, succumbing only when their ammunition was exhausted; 25 of the Indians were killed and 150 taken prisoner. This was on January 25, 1704. (Shea, pp.461-62). The next day appeared the garrison of Fort San Luis, led by its commander, Lieut. John Ruiz Mexia; among the men was Father John de Parga. The latter addressed the Indians, urging them to fight bravely for God's holy law, as no death could be more glorious than to perish for the faith and truth. When he had given all absolution Mexia advanced on the enemy with 30 Spanish soldiers and 400 Apalaches. They wished Father Parga to remain behind, but he would not desert his flock, says Shea. Mexia twice repulsed his assailants, and fought till his ammunition was exhausted. Mexia was wounded and taken prisoner, together with Father John de Parga and Father Angel Miranda. Many

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of the prisoners were burned at the stake, before the very eyes of the priests. In vain did Father Miranda protest; as if in answer heathen Indians burned Father Parga at the stake, beheaded him and cut off his legs. Moore sent to Perez, who still held the block house at San Luis, offering to give up Mexia, Father Miranda and four soldiers on the payment of a large ransom, but as this was not available, all were burned at the stake. Several of the Indians showed the heroism of Christian martyrs while being tortured.. (Shea, p. 463). Shea concludes that the "martyrdom of Aybule has no parallel in our annals except in the Huron country ... but the butcheries perpetrated there (in Huron) were not enacted before the eyes and by order of the governor of a Christian colony."

Another Catholic historian says that in the 22 Apalache Missions there could not be found a single church nor a shrine nor a school. (Kenny, p. 354). It is no wonder that Gov. Jose Zuniga wrote his government that the affliction of the missionaries was great and that they 'desired to be moved away from the danger' that threatened them. (Lanning, p. 186). Moore was well pleased with his victory, which he felt had retrieved the reputation he had lost at the siege of St. Augustine, and said he had "Never heard of a stouter or braver thing done" than the capture of Aybule. Bolton says that 14 missions were destroyed in Moore's raid. (p. 346).

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San Luis. Name appears on both mission lists; the mission was probably founded in 1633. The Apalache region was the granary for St. Augustine and Havana. (Crane, p.9). It seems likely that a garrison was stationed at San Luis within a few years after its founding, (Bolton, p.26) but that the building of the fort was gradual matter covering some years.

In 1656, when Gov. Diego de Robolledo and the friars were accusing each other of being the cause of an Indian uprising, one charge against the governor was that for 96 days' labor on the presidio at San Luis de Apalache the mission Indians received pay for only 25. Furthermore, it irked the friars that the governor elected to leave a dozen soldiers in the presidio at San Luis. They desired no soldiers in the mission. In case of war the small military force would prove ineffective, in time of peace the soldiers were only an annoyance to be supported by the red men, who were ordered to bring two arrobas of grain in each doctrina for the soldiers. Besides, the soldiers took the Indians squaws and girls and created bad feeling among the jealous Indians and a delicate situation for the missionary; and, with occasional outbreaks of violence it was difficult to preserve the peace. (Lanning, pp. 205-6).

Also in 1656 there is mention that 12 Indians and their leader were placed in San Luis as hostages to the good faith of the Apalaches, who had helped the Timuquan Indians in a revolt. After this was put down the Apalaches returned with all speed to the Spanish fold, but were punished in the way mentioned. (Lanning, p. 186).

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During his attack on the Apalache missions, Moore did not attempt to take the Fort of San Luis, (Crane, p.80) which would seem to indicate that it was rather substantially built. However, Moore was primarily after booty.

Another mention of San Luis is in 1676, when its priest, Juan de Paina, wrote a lengthy description of the famous (or infamous) ball game of the Indians, abolished that year by Capt. Juan de Florencia, governor of Apalache. Brinton, who does not say where he got his information described this as a harmless pastime, (p. 122) but a recent Catholic writer describes its cruel and sadistic elements. (Kenny, p.350).

And so, 150 years after their establishment, vanished the Indian missions of Florida. Judging by the rapidity with which the Indians reverted to savagery, it would seem that the missions made little impression on the Indian character.

Bolton: Arredondo

Crane: The Southern Frontier

Kenny: Romances of the Floridas

Lanning: Spanish Missions of Georgia

Shea: History of the Catholic Church in America

Calderon: A 17th Century letter.

sent at Florida
Insert #1 *Franciscan Priars*

shop-elect Juan Suareq- 1528- } both with Narvaez- Franciscan Conquest of
other Juan de Palos---- 1528- } of Florida- Geiger-p.33
ey Juan Torres----- 1539- With De Soto - Ibed. p. 33-
ey Mendoza de Grajales- 1565-
drigo Garcia de Trujillo- 1565- 1593-
cardo Arturo----- 1598- 1606-

Insert #2

FRANCISCAN FRIARS

from Father
O'Keefe

Taken from the Biographical Dictionary of the Franciscans in Spanish Florida and Cuba. (1528-1841) And from the Cathedral Records in St. Augustine. (1594-1763)

- Insert A* *Caveas or Caveras*
- Pedro* 1578; Alonso Canevas, Chaplain of Spanish Port, St. Aug.
guilars 1585; Juan de San Nicolas
 1587; Alonso de Rienoso
 1594; Francisco de Marron, Cura Vicario, St. Aug.
 1595; " " "
 Miguel de Aunon, Franciscan Missionary.
 Blas de Montes, Custodio
 1597; Francisco de Marron
 Baltazar Lopez
 Francisco Varescola
 1602; Blas de Montes
 1603; Antonio del Espiritu Santo Codina, secular priest,
 Vicar of the Bishop of Santiago de Cuba.
 1605; Benito Blasco, Preacher.
 Pedro Bermejo, Guardian of the Convent, Custodio of
 St. Elena
 Martian Prieto
 Juan Tegerin Magarigo
 1606; Antonio del Godino
 Vincente de Ferrer Andrade, Secular Priest.
 1607; Alonso Serrano, Chief of the Franciscan Order.
 Juan Capilla, Custodio
 Alonso Penaranda
 1608; Juan Capilla, 1st Provincial of the newly established
 Province of St. Elena.
 Vincent Andrade
 1609; Antonio ~~Lizarraga~~ Franciscan Priest
 Fran. Castro
 Fran. Fernandez, Sect'y to Custodio.
 Antonio del Godino
 Pedro ~~Vincente~~ *de Tiniegra*
 1610; Martin Prieto
 1612; Francisco Martinez
 1613; " " Definitor.
 1616; Juan de San Nicolas
 Alonso Pesquera
 Luis Geronimo de Ore, Visitor General, Writer,
 Called the first Prov. Chapter in this Province.
 Later made Bishop.
 1617; Luis Geronimo de Ore.
 Bartolome Gomez, definitor
 1621; Francisco Fernandez, definitor
 1622; Alonso Ortiz, Parish Priest to 1626.
 1623; Melchor Perrez
 1625; Francisco Fernandez
 Melchor Ferrez, definitor
 1626; " "
 Alonso Ortiz
 1628; " "
 1629; Melchor Perrez
 Pedro Munos
 1630; Juan Gomez de Palma, Guzrdian of the Convent.
 Procurador General.
- also been*
with 1609
St. Aug.
- Martin*

- 1631; Juan Gomez de Palma
 1632; Melchor Perrez
 1633; Bartolo de Medina
 1634; Antonio de San Buenaventura
 1635; Juan Gomez de Andrade
 Alonso de Roa
 1636; Bartolo de Medina
 Francisco Benestor
 " Trevejo
 1637; " Benestor
 Antonio de San Buenaventura
 Francisco Trevejo
 1638; " Orchiesso
 1642; Juan Gomez de Andrade
 " " " Palma
 1643; Pedro Baun
 Juan Gomez de Andrade
 1644; " " " Palma
 1645; Carlos Lopez Anguiano
 Juan Gomez de Palma
 Lorenzo Solis
 Juan Rejeno
 1646; Carlos Lopez Anguiano
 Juan de Paredes
 Juan Rejeno
 1647; Carlos Lopez Anguiano
 Antonio Estevan, Guardian of the Convent
 Pedro Carvajal
 Antonio Lopez, Gr. of the Convent.
 Juan Vejero
 Diego Comanas, Custodio
 Juan Rejeno
 1648; Antonio Estevan
 Juan Rejeno
 Lorenzo Solis
 Roque Domingues
 Juan Caldera
 1649; Pedro Carvajal
 Lorenzo Solis
 Juan de Antt
 1650; Lorenzo Solis
 Roque Domingues
 Diego Mendez
 Antonio Loria
 Antonio Estevan, defnitor
 Juan Rejeno
 Alonso de Roa
 Miguel Carzon de los Cobos
 Diego Ruiz de Aliende
 1651; Claudio de Flerenes
 Diego Corpa

- 1652; Juan Rejeno
Melchoide Rais
Pedro Bernardes
" Chacon
Antonio de la Cruz, doctrino
Joseph Bamba
- 1653; Pedro Bernerdes
Gregorio deCabella, Guardian of theConvent
- 1654; Pedro Bernerdes
Juan Chacon
- 1655; Miguel Garzan de los Cobas
- 1656; Juan Chacon
Juan Caldera, Definitor, St. Elena, Secretary
- 1657; Carlos Lopez Anguiano, Definitor, Procurator General
Antonio Egtevan
Gabriel Fernandez, Cuale Missionary
Miguel Garzon de los Cobos, Padre de Provincia
- 1658; Andres Andrade, Confessor
- 1660; Juan Caldera
Juan Neto
Antonio Rodrigues
- 1661; Francisco Perete
Antonio Rodrigues
Gaspar de Ribota
- 1662; Cristobel Boniface de Ribera
- 1663; Thorible de ?
- 1664; Juan Rejeno
Antonio de la Cruz
Sebastian Martinez, Padre de Provincia
Gaspar de Ribota
- 1665; Roque Domingues
Juan Rejeno
Francisco Perete
Jacinta de la Barrada
Gabriel Fernandez
Blas de Martinez de Robles, Cura Interino
Martin de Voroguez
- 1666; Gabriel Fernandez, definitor
Francisco de Sotolonga
- 1672; Jacinto de la Barrada
Martin Alacano
Blas de Martinez de Robles
Francisco Perete
Antonio de Urquia
- 1674; Blas de Martinez de Robles, Cura
- 1676; Marcos de Sotolonga, Pro Ministro
- 1677; Joseph Bamba.
- 1678; Diego Conzales
Gabriel Fez (possibly Fernandez)
- 1679; Juan de Moral
- 1680; Martin Alacomtor
Francisco de la Cruz
Bartolome de Ayala.
- 1681; Juan de Arguelles
Joseph Bamba
- 1682; Jose de Arguelles
- 1683; Alonso Mexia
Juan Perdomo

- 1684; Diego Bravo
Francisco de Huerta and Suiros
Rod. de la Barrera, Guardian of the Convent.
Juan Perdona
Pedro de Luna
- 1685; Diego Gonzales
Manuel de San Joseph
Jose Barrera
Jacinto de Barrera, definitor of the Prov. of St. Elena
- 1686; Marcos de Soto
Juan Viena
Jacinto Barrera
Jose Barrera, definitor
- 1687; Juan Crisostomo
Pedro de Luna
Domingo Sanchez
- 1688; Joseph Arguelles, Gov. of the Priary
Juan Angel, Custodio of the Fla. Prov.
Diego Bravo, in charge of Guadalquini Mission.
Juan Crisostomo, definitor
Antonio de la Cruz, Custodio
- 1689; Jose Arguelles
- 1690; Diego Gonzales
Martin Alacano
Antonio de los Angeles, Preacher: Provincial.
Diego Bravo
Jose Balerio, Corista
Francisco de la Cruz
Andres Narango
Pedro Trujillo
Rod. Barrera, Procurator of St. Elena
- 1691; Marcelo de San Joseph
- 1692; Juan Carmenatis, Guardian of the Convent and Cura
Doctrinero Interino.
Jacinto Barrera, Padre de Provincia
Blas Martinez de Robles
Juan Angel
Pedro de Luna
- 1693; Marcelo de La San Joseph
Diego Bravo
Juan de La Mercado, definitor
- 1695; Jose de Pedra
Rodrigo de Barrera
- 1697; Antonio de Vera
Martin Alacano
- 1698; Jose Barrera
Francisco de Leonadia
Claudio de Florencia
- 1699; Antonio de los Angeles
Martin de Alacano, Gov. of the Franciscan Order.
Jacinto de Barrera
Francisco Gutierrez de Vera, Guardian of St. Aug.
Predicador Jubilado
- 1701; Jose Barrera, Procurator General.
- 1702; Martin Alacano, Pader de Provincia: Procurator General.
Leon de Lara, Doctrinero.

- 1703; Jose Valerio
 1704; Domingo Salas
 1705; Martin Alacano
 1706; Francisco de Aricochea
 1707; " " "
 " de Leon
 Martin de Molina
 1708; Francisco de Aricochea
 Martin de Molina
 1709; Simon de Salas
 1710; " "
 1712; Melchor Mendez, Superior of the Friary.
 Felipe Osorio Maldona
 1713; Angel Miranda
 Luis Cesar, definitor
 Antonio de los Angeles
 Ignacio Cartebio, Corista; Proministro, Padre de Prov.
 Fran. de Goicochea, definitor
 Felipe Osorio Maldona
 1715; Francisco ?
 Juan Villanueva
 1716 " "
 Juan Herrera
 Miguel Rodriguez (Garanit)
 Melchor Mendez
 1717; Claudio de Florencia
 Rodrigo Horruytiner
 1718; Leon de Lara, Predicator General; Jubilado.
 Antonio de Escobar, Sect'y to Commissary Provincial.
 Antonio Escovedio
 1719; Domingo Garcia
 Antonio Escobar
 Juan de Velez
 1720; Antonio de Hita
 Pedro Carral
 Miguel Gargo
 Francisco Gilde Reyna
 1721; Antonio Romero
 Miguel Garg?
 Juan Thomas Mendonza
 1722; " " "
 Antonio Toro
 Antonio de Hita
 Geronimo Gonzalez
 Pedro Fernandez Bogato, Guardian of the Convent
 Antonio de Toledo Lopez, definitor
 Joseph de Toledo Lopez
 Joseph del Castillo, Padre de Provincia, Doctrino,
 Nombre de Dios
 Francisco Doblado, Preacher; Commissary Provincial.
 Joseph de Flores
 Pedro de Leon
 Pedro Morales
 Elas Pulido
 Toribio de los Reyes
 Alonso San Jurjo Montenegro.
 1723; Claudio de Florencia, Padre de Provincia; Predicador
 Jubilado.
 Pedro Fernandez Bogato, Doctrino.

- 1724; Antonio Romero
 Juan Tomas Menendez, Padre Imediator
 Pedro Cupido, Predicator General
 Pedro Herrera
 Joseph de Toledo Lopez
 Domingo Garcia, Guardian of St. Augustine.
- 1725; Antonio Romero
 Pedro Herrera
 Domingo Garcia, Comissary Provincial.
- 1726; Juan Martin San Joseph.
- 1727; Pedro Herrera, definitior
 Pedro Lorenzo de Azavedo
 Pedro Borijo
 Tomas Aguilar, Superior of the Convent: Predicator Gen.
 Jose del Castillo, Predicator Jubilado-Nombre de Dios.
 Jose Villalbe
- 1728; Pedro Fernandez Rogato, Guar. of the Convent.
- 1729; Manuel Romay Sotomayor.
 Pedro Munoz
- 1730; Domingo Garcia
 Manuel Romay Sotomayor.
 Pedro Riera
- 1731; Domingo Garcia
 Pedro Riera
 Juan Cordero
 Pedro de Leon
 Manuel Romay Sotomayor
 Jose de Montoya, Lectro de Prima
- 1732; Juan de las Posas
 Jose Hita, doctrino
 Ignacio Vanegas
 Rodrigo Morruytinex
 Jose Cardero
- 1733; Pedro Riera
 Pedro Munoz
 Pedro de Leon
 Juan de las Posas
 Antonio Navarro
 Ignacio Vanegas
 Tomas Aguilar
 Pablo Rodriguez
- 1734; Jose del Castillo
- 1735; Francis de San Beunaventura Martinez Pejada Diez de Valesco
 Bishop of Tricale.
 Juan Monson, Vicario de Coro
 Manuel Rodriguez
 Manuel Romay Sotomayor
 Manuel de Leon
 Andres Calderon, Preacher.
- 1736; Juan Puello
 Antonio Habaxxo
 Lucas de Leon
 Juan de Leon
 Pedro Diorelles, definitior
 Juan de Jesus
 Juan Sanchez
 Fran. de San Antonio
 Fran. Canuo, Corista

- 1737; Juan Jose Solano
Pablo Rodrigues, Port San Marcos Chaplain.
Tomas Aguilar
1738; Pedro Morales
Ignacio Vanegas
Jose Villalba
Gabrielle Llorina
1739; Pablo Rodrigues
1742; Pablo " "
Jose Villalba
1743; Juan de Torres
1745; Lazaro Garcia
1748; Juan de Torres
1751; Francisco Perrez
Andres Vilches
1752; Fran. Perrez,
" Gomez,
Pedro Cefieri, Lay-Bother
Francisco Ortiz
Alonso de Cardenas
1753; Francisco Rabello
Juan Manzón Paredes, Cura Interimo
Juan Sanchez de Urisa
1754; " " "
Alonso Cardenas
Fran. Ortiz, temporary pastor.
Juan Antonio Hernandez
1755; " " "
Joseph Pinero- Salta
1756; Alonso Cardenas
Juan Antonio Hernandez
Juan Monson
Fran. Ortiz
1757; Juan Monson
Juan Antonio Hernandez
Juan Manzón Paredes
Juan Jose Solana
1758; " " "
Juan de la Via
Augustin Trujillo
1759; Juan Jose Solana
1760; " " "
Manuel Marques Pacheco
1761; Juan de la Via
Augustin Trujillo
Manuel Marques Pacheco
Juan Jose Solana
1762; Juan Jose Solano
1763; " " "
" de la Via, vicar of the Convent
Manuel de la Torre
Juan de Rios
Juan Francisco Perez
Joseph Maldonado, Supior of the Convent
Juan Lopez
Juan de Goyoneche, Royal preacher
Felipe Sabedra
Boniface Vilensuola
1792; Narcisisco Font, Royal Chaplân of St. Aug.

~~Francisco Mendoza de Grayales 1565
Rodrigo - Garcia de Trujillo 1565-1593
Ricardo Artime (Artime) 1598-1606
first Irish priest to serve in Continental America -
the first Irish - priest in "
All these were secular priests and
pastors of Catholic, St Mary's~~

May F. Gardner

St. Augustine,

April 16th.

Florida

Franciscan Friars

*St. Augustine, Fla.
Franciscan Friars
1594-1763*

*Names on Baptisms-Marriages
and Burials-*

From the Cathedral Records in St. Augustine, Fla. 1594--1763

8 pages

Names on Baptisms, Marriages and Burials

1594-Francisco de Maron, Vicar of St. Augustine

1595-1597, Same, uses 2 r's in name, Warren.

1606- Andres Andrada

1607- Alonso Serrano, chief of St. Francis Order and Guardian
of St. Bonaventure Convent.

1608 Juan Capilla

Andres Andrada

1613- Francisco Martinez

1617- Luis Geronima de Oro, visitor.

1622- Alonzo Ortiz

1623 Melchor Perres

1625-Francisco Fernandez

1626-Melchor Perres

1629- Pedro Munos

Melchor Perres

1630- Juan Gomez de Palma (Palomar) Guardian of the Convent

1634- Antonio de St. Bonaventure, President of the Convent

1635- Juan Gomez de Andrada

Alonso de Roa (Noa)

1636- Bartolome de Medina

Francisco Benester (Bevester)

1637-

"

"

3-Francesco Orchieso

642- Juan Gomez de Andrada

Pedro Carisajal

Juan Gomez de Palomar (Palma)

643-Pedro Baun, Custodian of the Province of St. Elena

Juan Gomez de Lerada (Possibly Andrada)

644- Juan Gomez Palma (Palomar)

645-Pedro ? (Baun???)

Juan de Palma

Br. Lorenzo Solis

Juan Rejeno

646 Juan de Paredes

Juan Rejano (Refano),

647- Carlos Lopez de Aguilar

Antonio Estevan

Diego Munas

Carlos Lopez de Aguiaro (Sure to be Aguilar)

Juan Rejeno

648 Antonio Estevan

Juan Rejeno

Lorenzo Solis

Roque Domingues

Juan Calzona

649 Lorenzo Solis

Pedro Canajal

Louda ??

Juan de Aatt

650-Lorenzo Solis

#3-Franciscan Friars

650-Reque Domingues

Diego Mendes

Antonio ? ?

Antonio Estevan

Juan Rejeno

Alonso de Roa

Miguel Garzon de la Casas (Note 1655) mention made of same
man as Cobes, the Guardian of the Convent
(Havana ??)

661-Claudio de ?

Diego Corgpa

652-Juan Rejeno

BR. Pedro Bernarides (Hernandes Possibly)

Pedro Chacon

Antonio Bernerdes

Antonio de la Cruz

653- Pedro Bernerdes

Gregoria de Sanchala

654- Pedro Bernerdes

Juan Chacon

655- Miguel Garzon de los Cobes (Casas)

660- Juan Caldera

Juan Neto

661- Francisco Perete

Antonio Rodriguez

Casper de Ribera

662 BR. Cristobol Boniface de Ribera

663- Terriblo de ?

Franciscan Friars

664- Juan Rejono

Antonio de la Cruz

665-Reque Domingues

Juan Rejono

Francisco Poroto

Jacinto de la Bareda

Gabriel Fernandez

Blas de Robles

Martin de Vohorguez

666-Francisco de Sotolonga, Curate

667-Joseph Bomba

668-Gabriel Foz

Diego Gonzales

669- Juan de Meral

670- Martin Alacenter

Francisco de la Cruz

Bartolome de Ayala

681-Jose de Arguellas

682- " " "

Francisco ??

683-Alonso Mexia, also R. Carrera (see below)

684-Diego Brave

Francisco de Huerta and Sulros

Rodigo de la Carrera (Barrera)

Juan Perdon

Piero de Luna

685- Diego Gonzales

Manuel de St. Joseph

Jose Barroca

6-Franciscan Friars

3- Marcos Sotolonga

Juan Viena

87- Juan Chrisostomo

Pedro Luna

Domingo Sanchez

89- Jose Arguelles

91 Marcolo de St. Joseph

Juan Carmenatis

92 Juan Angles

Marco de St. Joseph

95- Jose de Pedra

95 Redrego de la Barrera-Himself and Pedro Galindes helped found

Pensacola in 1695.

Custodian of the Province of St. Elena and Guardian of the Convent.

1697-Antonio de Vera

1698- Claudio de Florencia

Francesco de Leon

1699- Antonio de los Angles

Martin de Alacano, Governor of the Franciscan Order of the

Pro. of St. Elena.

1702 Leon de Lara

1703 Jose Valerio

1704 Domingo Salar

1709 Simon de Salas

1710 " " "

1713-Philip Osorio Maldonado

Ignacio Cantabrio

1715- Francisco ??

Franciscan Friars

16- Juan Villanueva

Juan Herrera

Miguel Rodriguez (Garant)

Melchor Mendez

17- Claudio de Florencia

Hodrigo Hortuytiner

18- Juan Romero

Antonio Escovedo

19- Domingo Garcia

Antonio Escobar

Juan Velos

20 Antonio de Hita

Pedro Corral

21 Antonio Romero

Miguel Gag ?

Juan Thomas Menendez

22- ? de Hayes

Pedro Corral

24-25- Antonio Romero

Pedro Herrera

26 Juan Martin St. Joseph

27- Pedro Herrera

Pedro Lorenzo de Azevedo

Pedro Borigo

Thomas Aguilar

Pedro Bagafo

29- Manuel Romay

30- " "

Franciscan Friars

1730 cont'd

730-Domingo Garcia

Pedro Riena

Domingo Garcia

731- Pedro Riena

Juan Cordero

Pedro de Leon (probably Leon)

Manuel Romay

Domingo Garcia

Jose de Montoya

Juan Cordero

732- Juan de las Rosas

Jose Hita

Rodrigo Horruytiner

Jose Cordero

733- Pedro Riena

Pedro de Leon

Juan de las Rosas

Antonio Navarro

Ignacio Baj-negas

Thomas Aguilar

Pablo Rodriguez

734-Jose del Castillo

735- Francis de St. Bonaventure and Torada, Bishop of Tricale, Auxiliary
of Havana-3 pages of signature.

737-Juan Jose Solana

Pablo Rodriguez, Chaplain of San Marcos Fort

738- # #

742 " "

743- Juan de Torres

I745- Lazaro Garcia. Also another approval by Bishop of Tricale

I748-Juan de Torres

I751-52- Francisco Perres

I753- Francesco Rabelo

Juan Sanchez de Urisa (Usina Possibly)

I754- " " " "

I755-56- Juan Antonio Hernandez

I756- Juan Monson

Alonso de Cardenas

Francisco Ortiz

I757- Juan Antonio Hernandez

I757- I764-Juan Jose Solana-signs all records

I763 Boniface Vilensuola-signs a few.

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